The Church School Teacher

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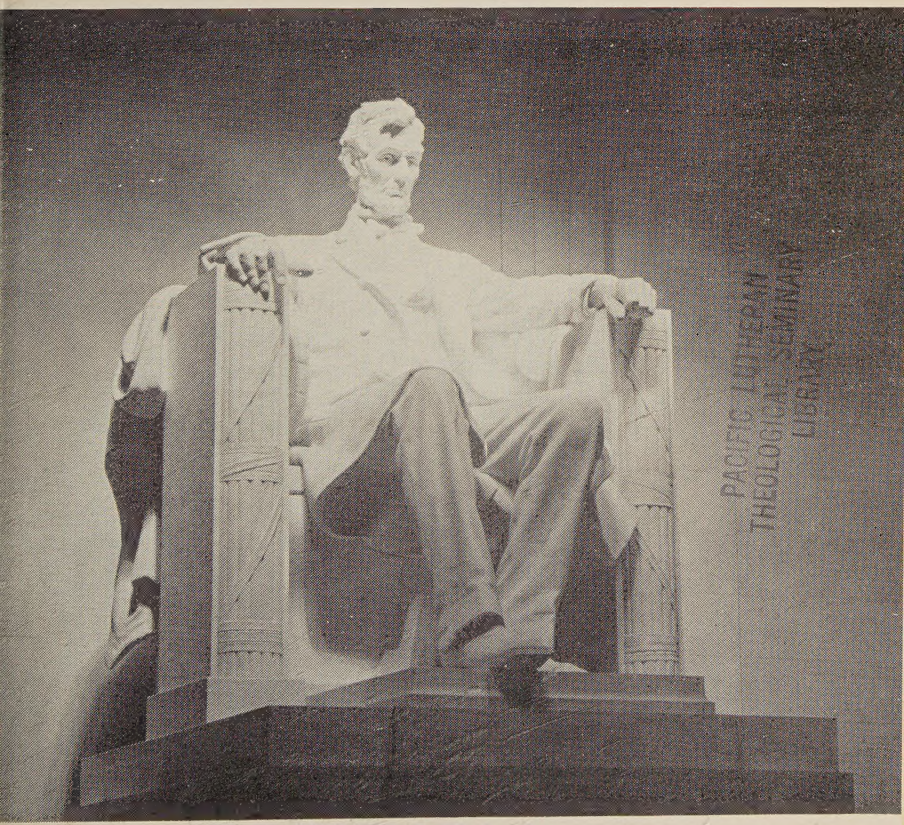

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MAGAZINE FOR CHURCH SCHOOL WORKERS

THE CHURCH SCHOOL TEACHER

VOLUME XXIII No. 2
FEBRUARY 1954

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The Church School Teacher

Vol. XXIII FEBRUARY 1954 No. 2

Just A Few Words

By THE EDITOR

IT IS fitting that the February cover should memorialize Abraham Lincoln. And it is fortunate that such an excellent photograph is available. To those who have visited the Lincoln Memorial the picture will recall one of their greatest experiences. To every reader it will give its silent testimony to the gentleness, power, and determination of a president who had faith in God to do the right as God gave him to see the right.

Citizen's Prayer

One could wish that the daily path of every lawmaker, government executive and employe might lead through the Lincoln Memorial; that each might pause before the great statue to rededicate himself to the God who sustained this great leader; that he might turn for inspiration to the murals with their figures of Truth, Justice, Immortality, Fraternity and Charity; and that he might get his bearings from the inscribed Second Inaugural and Gettysburg addresses—"With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in . . . to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations. . . . It is rather for us to be here dedicated to the great task remaining before us . . . that this nation under God shall have a new birth of freedom . . ."

One could wish for every citizen, not excepting ourselves, a daily visit to the Lincoln Memorial, there to pause for a citizen's prayer: "God forgive me for taking so lightly the privileges and responsibilities of my citizenship. Give me faith in Thee and strength and courage to do the right as Thou dost show me the right."

Teachers, there is need for sober reflection on the subject: *Church Membership and Citizenship.* It has been said that it is a sad commentary on some of our educational effort that we have trained men who love the church, who serve it devotedly, but who have yet to realize that the Christian

faith stands in judgment on all political, economic, and social systems, and that all practices must be judged by the gospel.

Last spring three Lutheran theologians (Herman A. Preus of Luther Theological Seminary in St. Paul, Minn., Jaroslav J. Pelikan, then of Concordia Theological Seminary, St. Louis, Mo., and George W. Forell, Gustavus Adolphus College, St. Peter, Minn.) prepared a study document for a group of ministers, laymen, and government officials meeting to discuss "A Lutheran View of the Relationships Between Church and State." Some thoughts from the paper are relevant to a February contemplation.

Counsel of Despair

For example, the theologians said they could not accept a concept which divided human life into two separate spheres, one the sphere of the state, where the church dare not trespass, and the other the sphere of the church, where the state dare not trespass. Such a concept, they said, "tends to give up the doctrine of creation, that God is Creator and Lord of both church and state and that His will is law in both realms." Advocacy of absolute separation of church and state they labeled as "a counsel of despair" which "ultimately surrenders too much of life to the powers of darkness."

"Absolute separation of church and state," the theologians said "denies the function of the Christian community to be the salt of the earth and the light shining in darkness." Instead. there should be "interaction between church and state, as well as between the church and all other areas of life for which the concept of absolute separation has not made adequate provision."

The theologians pointed to Luther's teaching that there are two divine kingdoms, a spiritual kingdom in which God rules His Church by the Gospel, and a secular kingdom in which He rules by the Law through secular authority. According to this interpretation they maintained, "the rule of law government, secular authority rulers and magistrates on every level from President Eisenhower to O'Grady pounding a beat—all these somehow exist in the world by divine ordinance."

Double Status

Further the interpretation places a responsibility upon the Christian to harness the power of God not only as a church member but also as a citizen because "he has a double status as a citizen of both the church and the state, but remains one person made alive in the one living God by the one Gospel." Then comes this statement with its great significance for church school teachers: *the church*

"must equip its members for responsible participation in citizenship at all levels . . ."

There lies the responsibility of Church-school teachers. Our children, our youth, and their parents are citizens of the state and members of the church. We help them to know how to be growing church members. But do we help them to know God's will for them in their citizenship? In the local communities? In national and international relationships? Teachers might ask themselves that question in their monthly Workers Conferences and help each other develop ways and means. Your first teachers' meeting on the subject could well revolve around the ten-point conclusion of Messrs. Preus, Pelikan, and Forell:

1. Both the church and the state derive their being from God and therefore should interact upon each other without being identified;

2. The state in all times and climes has the obligation to act as the servant of God and of His will for righteousness;

3. The church in all ages has the obligation to proclaim the Word of God, the Law and the Gospel, to all men;

4. The state in America is uniquely blessed with a vocal and active church life, which enables its citizens to hear such proclamation in rich abundance;

5. The church in America has a singular opportunity to perform its obligation because of the blessing of religious liberty and a government that acknowledges the need of the church's proclamation and encourages it;

6. The church in America should seek and stress the positive opportunities provided for it in contemporary American life, instead of negatively demanding its "rights";

7. The church should train its members to honor and support the government as an institution of God, to promote obedience to its laws, and to pray for the peace of the city;

8. The church should equip its members for responsible participation in citizenship on all levels, in community and government service, in the defense of the nation against its enemies at home and abroad, and in all wholesome movements for the improvement of the common life;

9. The church should show the community an example of fraternal love, concord, and oneness in contrast to selfish individualism so often characteristic of the world, and too often characteristic of the churches themselves;

10. The church should develop more thorough techniques and

more effective agencies to this end, thus bringing God's Word to bear upon God's world.

The CHURCH SCHOOL TEACHER will be glad to print reports of your activities.

In This Issue

This month THE CHURCH SCHOOL TEACHER brings you interesting and helpful articles on *worship*. In this issue you will find general articles on worship by Dr. G. Everett Arden and Dr. H. C. Leupold.

We invite you to read them. And then we wish you would turn to the articles dealing with worship in your own department.

For some time the *News* column has been absent from THE CHURCH SCHOOL TEACHER. With this issue we resume that popular department. Readers, would you not like to be local reporters? Send us your local news. We promise to do our best to print all contributions.

Send us any pertinent original writing, or opinion, or story. You will help us keep CST lively.

From Your Director

By L. H. WESTBERG
Augustana Lutheran Church

SOME Sunday schools mail the story papers to their pupil's homes. That eliminates the *airplanes,* they say. And, since everyone loves the postman, the papers get read by the entire family.

If you want to start this in your school system, send the names and addresses of your pupils to the Augustana Book Concern and indicate which paper each is to receive. You pay the regular *single* subscription rate for this service.

Our Sunday school story papers will be directed increasingly to church and family co-operation. By sending the papers direct to the homes your congregation will be employing an effective parish visitor.

At our T.T.T. school in Grand Forks a public school teacher recommended two books on health. One entitled "Growing Up" can be read with profit by teachers of seventh graders. The other, "Into Your Teens" is recommended for teachers of eighth graders. Both books are published by Scott Forsman Company. We are glad to pass on this recommendation to our readers. The health of the children is the business of the Church school teacher. (See "Ounces and Pounds," October, "The Church School Teacher.")

Does your Church school need more teachers? Dedicated parents? Enthusiastic friends?

The Division of Christian Education has produced an excellent new 16mm. sound motion picture film to help you get them. You can rent it from the Augustana Audio-Visual Service for $8.00. Use it at parent teacher meetings, at a family night or at on organization meeting. We recom-

mend it especially for a brotherhood meeting, because the principal character is a man.

Here is a description of the film taken from the Division's folder:

The Challenge. The child tries to understand this world of ours—but life is full of puzzles . . . unanswered questions . . . and he must seek answers. On he goes, exploring the world, wanting to know a thousand answers, some of them beyond man's comprehension.

The Unwilling Teacher. Only a few yards away in space—but a million miles in thought—are good people . . . church people . . . people who mean to be friendly, but—are just a little neglectful of doing anything about it. They're busy, much too busy. Young Wilcox was one of these and he said, "I am NOT going to teach any class of kids." And the more he saw of Randy, the neighbors' problem child, the more certain he was that he wanted no part of a Sunday school class.

In a Rare Coin

Still he could not understand the active interest of his friend, "Doc" Galloway, the Sunday school superintendent, and told him, "Anybody might think you're getting paid for the job." To which "Doc" replied, "I am—in a very rare coin." For "Doc's" sake he agreed to fill in "for just one Sunday."

Conviction. Wilcox began to enjoy working with boys and girls. He even began to realize that behind Randy's sullen resentment was a child's need for friendship and understanding. He saw young minds growing, exploring new horizons, sometimes led unerringly by their simplicity to the heart of crucial problems—like Jeanie's observation, "If God loves everybody people should love each other shouldn't they, Mr. Wilcox?"

Dedication. Shocked and disturbed, Wilcox began to examine his own faith. He began to wonder about children—all children who need faith in God. He took up his work with new purpose. Could he help these children know Christ and accept him? He felt a responsibility beyond anything he had ever known before.

It is a good picture. With you can get the utilization guid (10 cents extra). Show it in you congregation. It may help yo enlist some people you have n been able to reach.

Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
From everlasting to everlasting, thou art God!

Director's Column

By R. A. VOGELEY
American Lutheran Church

PARENTS' Classes are no longer merely a vague hope or a strange and untried idea. Thousands of parents are now attending Bible classes in order that they may be better teachers of their children at home. You have read about the enrollment of 120 parents at Pastor Rieke's church in Seattle. We are now receiving reports from other congregations.

Some Results

This is how one class was started. A teacher was given the names of thirty-five prospective members. He began his class with three members. After two months twenty-two of the thirty-five had been enrolled. The entire spirit of the Sunday school has greatly deepened, the attendance has increased, the offerings are higher. We know of similar cases where the attendance of the Sunday school has increased by forty or more pupils largely due to the formation of Parents' Classes. Only a few, scattered, weak voices now say "It cannot be done." It can be done if there is a will to do it, if there is a deep desire to help parents help their children at home and bring about a regular devotional-study program which makes religion important seven days a week and Bible Study interesting and helpful.

For some of our parents it was not too difficult to make family worship more personal because they had conducted family worship regularly in their homes. Other parents who had not followed this good practice of having daily Bible reading and prayer are now conducting a devotional-study period. They are now more at ease in discussing the great truths of the Bible with their children and putting into practice the eternal principles of the way of life.

Are Your Parents' Classes Growing?

If your Parents' Classes are meeting a real need then the enrollment and the attendance should be increasing. From the very beginning we had suggested that there should be some plan for interesting other parents in the class. The Sunday School Superintendent can remind the parents and the children about this. There may be announcements in the bulletin. The teachers of the Primary, Junior, and Intermediate Classes can refer frequently to the daily devotions and encourage the devotional-

study period at home and the attendance of the parents at the Parents' Class.

But the most effective plan for increasing the membership of the class is to place upon the heart of each member the value of the class and arouse in him a desire to interest other parents in this class and in the help which they can give to their children by attending it. If Mr. and Mrs. Braun have found that there are real benefits in their daily study of God's Word as a family then Mr. and Mrs. Braun are the very best people to ask others to come to the class. Why not give to each member of the class some names of other parents. Let them contact these parents and invite them. Continue to enroll more parents in your Parents' Classes.

Lent and the Great Commission

Evangelism is not something to be practiced in the fall only. The material which you received in the fall and the principles outlined in the suggestions can well be used during Lent. You may not present them in just the same manner as you did in the fall, but every Christian should continue to pray for, invite, bring and welcome new members to our schools that many may learn the Gospel and follow Jesus as their personal Saviour.

The Nursery Roll

It has been some time since we have drawn attention to the importance of the Nursery Roll. There is still a great need for consistent work by faithful workers in the Nursery Roll Department. Parents are interested in the welfare of their children. A consecrated Superintendent of the Nursery Roll Department with her workers can visit churched and unchurched families, arrange for meetings, provide help and strengthen the bond between home and church. For details of this work see the SOURCEBOOK or write to Mrs. Shupe of the Board of Parish Education.

A PRAYER

Tune me, O Lord, into one harmony
With Thee, one full responsive
vibrant chord;
Unto Thy praise, all love and
melody,
Tune me, O Lord.

CHRISTINA GEORGINA ROSSETTI, 1830-1894

Worship

By G. EVERETT ARDEN

"MAN does not live by bread alone . . ." Indeed, his best nd deepest self lives only by fel-owship and communion with Al-nighty God. To make provision n our busy lives for this great ex-perience of Divine fellowship and ommunion is the chief business of he Church. The towering spire, he chiming bells, the open church loor, the quiet sanctuary, all eckon to us on the Sabbath Day o join that innumerable throng of God's people who are on their way o keep a high and holy engage-nent, to meet the Lord in His emple, there in His presence to peak and be spoken to, there to ive and receive, there to thank, raise and adore—to worship and ive.

True worship is the most pro-ound and distinctly religious act of vhich man is capable, and it re-uires the exercise of our deepest, ur best faculties. Worship is nuch more than pious habit, more han the casual singing of hymns, ecitations of prayers and creeds or stening to sermons. It is the con-cious, deliberate celebration of God, for God's own sake, the God whom we know and love in Jesus Christ; it is our free response to God's creative and redemptive love and grace which has first come to us and caused us to turn our hearts, minds and souls God-ward in the spirit of humility, faith, gratitude and personal com-mitment.

Awareness

The true nature of the experi-ence of worship, whether it be cor-porate or individual, is suggested in the first eight verses of the sixth chapter of Isaiah. Here was a man surrounded by trouble, distress and uncertainty, living in very much the same sort of climate as our own today. Then one day he came to his church and as he called upon the name of the Lord, he became vividly aware, as never before, of the real and near presence of the living God. "I saw the Lord sit-ting upon a throne, high and lifted up . . . and seraphim cried . . . Holy, Holy, Holy is the Lord of Hosts, the earth is full of His glory." And as Isaiah became aware of God, he also became aware of himself as never before; he perceived that he was unworthy to stand in God's presence, "for I

Dr. G. Everett Arden is Professor f Church History and Liturgies at ugustana Theological Seminary, Rock sland, Ill.

am a man of unclean lips." He saw himself as a sinner and cried to God for mercy and pardon.

God hears such cries, and His forgiving grace is symbolized in the experience of Isaiah by an angel who touches the prophet's lips with a burning coal, as if to cleanse and purify the man of every uncleanness. "Lo this hath touched thy lips . . . thine iniquity is taken away and thy sins are forgiven." It was then, and only then, that Isaiah heard the Lord saying, "Whom shall I send, and who will go for us?" It was in eager response to that Divine query that Isaiah replied, "Here am I, send me."

Not Limited

There, in eight short verses of Scripture, we have a remarkable summary of what true worship is and ought to be for every person. God leading the individual to a quickened clearer awareness of Himself and the consequent glad response which exclaims, "Here am I, send me, use me, glorify Thyself through me."

And this ought not happen only once in a lifetime, or at best on very infrequent occasions. This renewal of our consciousness of God which ends in self-commitment to His purposes should take place every time we bow our heads and hearts in prayer. If it does not, it is not because God wishes to hide Himself from us, but that we ar not sufficiently prepared and at tuned for true fellowship wit Him.

Moreover, the experienc of worship is not limited either t a few choice souls or to adult God wishes to have fellowship, no only with His sheep, but with Hi little lambs as well. Children ca also worship the living God i spirit and truth, and to lead chi dren into this experience is one c the gravest, greatest and most re warding responsibilities which th Church confronts.

Understandable Forms

To make worship meaningf for anyone, young or old, th forms employed must be unde stood—they must be both intel gent and intelligible. Therefor the concepts, words and symbo employed must fit the experien of those assembled. Thus ch dren's worship must of necessity more simple and elementary th that of an adult congregatio Nevertheless, though the outwa forms may vary, the inner expe ence of becoming more deeply co scious of the reality of the Lo our God, of our constant need Him, of His forgiving grace a love, and of Christ's call to l glad service, must ever be the a and goal of our worship.

But to realize this aim and g is perhaps the most difficult t

the modern church faces. For modern man, by reason of his culture abetted by a world crisis is a creature peculiarly obsessed with himself. His self-consciousness is not only his most vivid emotion, it is also his most powerful motivation. Therefore he seeks spiritual clarification within the orbit of his self-concern and often the highest movement of his soul is directed toward self-glorification. But modern man, both young and old, must learn, and only the Church can teach him, that "whosoever will save his life shall lose it," and that to find life in its fullness is to lose it in adoring fellowship and communion with God, the Father, Son and Holy Ghost.

NOCTURNE

I walked beside the deep, one night of stars;
No cloud above, no sail upon the sea.
All nature seemed to question waves and sky
Of their dread majesty and mystery.

And the great breakers bowed their haughty crests,
And thundered forth, with voice of full accord
The diapason of their ceaseless hymn
Of "holy, holy, holy to the Lord!"

The starry legions cast their crowns of fire
Before the feet of God, and made reply,
In swelling anthems jubilant and strong,
"It is the Lord! It is the Lord Most High!"

Worship in the Beginners' Department

By RUTH SWANSON

"WHEN they are ready" might well be the key to a satisfactory worship experience with little children.

In the nursery department the worship period is very informal as is every other activity. It may take place at any time, perhaps with only two or three youngsters in a group. There may be several moments of worship during the course of a session. An alert nursery class teacher will capitalize on the moods of the children and worship with them "when they are ready." She may only offer a short prayer, make a statement about or sing a hymn, but whatever is done should be spontaneous, natural, simple and sincere.

Just as a picture, a story or a news report concerning a friend may be the inspiration for and the object of a sentence prayer of a group of three-year-olds, so can we regard the lesson for the day as the stimulation or preparation period for a worship service in the beginners department. Even though their prayers and other responses will be equally spontaneous the beginners, too, need some stimulation creating the desire to make that response. Effective teaching will provide that stimulation.

In preparing to teach any lesson, we should evaluate its aims very carefully to determine why we are to use the particular Bible story suggested for that lesson. What value does it have for the child? How does it apply to his daily life? That aim should be kept uppermost in our minds. Everything we do, whether it is conversation with the children or the completion of some activity, should go toward the accomplishment of that aim. A worship period which follows an aim-centered teaching session, will likewise be aim-centered with meaningful pupil-participation because "they were ready."

There are some aspects of the period which we should keep in mind to help make it more conducive to worship. It should be kept as free from interruptions as possible. A worship center—just a small, low table with an open Bible and a picture related to the day's lesson—helps to focus the attention of the worshippers. All ma-

Miss Swanson is a member of the staff of the Augustana Board of Parish Education.

terial used during the period should be within the understanding of beginner-age children.

Only familiar hymns should be used. New hymns are taught at a different time as a meaningful worship is not primarily a teaching situation.

Memory Selections

The Bible should be read reverently and distinctly. After the Bible story has been told, discussed and repeated in various ways during the teaching of the lesson the children will understand it when it is read directly from the Bible in an abbreviated form. Only those words in the story which are necessary to convey the meaning of it to the children need be used. Many passages are so involved that they only confuse the four and five year olds.

Whenever possible, the children should give appropriate memory selections either in unison or individually. Prayers should be short, simple and contain references to the theme of the day. The children's free prayer will refer to the day's theme if the worship follows the teaching session.

The offering for the day should be treated as an act of worship. The pupils should know that the gifts are dedicated to the Lord to carry on His work. The service of dedication need not be included in the regular worship period. It should, however, take place early in the session in order to free the children's attention for the other activities during the remainder of the session.

Whether the worship service precedes or follows the teaching of the lesson, let us keep it informal and free from any adult liturgical forms. The Sunday school worship should not be a competitor or even a substitute for the church service.

VASTER THAN THE EARTH

Can you discover the deep things of God?
can you reach the Almighty's range of wisdom?
Higher it is than heaven—how can you match it?
deeper than death—how can you measure it?
Its scope is vaster than the earth, and wider than the sea.

Job 11:7-9, Moffatt.

Born Out of Faith

By H. C. LEUPOLD

IT IS a natural thing for man to worship the living God. Mankind has done so from earliest days. As far as we can tell God gave man no command at the beginning to worship Him. Man did so nevertheless to satisfy a deep inner longing. God deserves worship. Man recognizes this and at least all godly men have always worshipped God.

Patterns

Worship, after it has been engaged in for a time, begins to follow certain patterns. What has been found feasible and satisfying is used again. Less helpful procedures are cast aside. What has stood the test of time and continues to be helpful is perpetuated.

Certain worship patterns may be extremely useful in guiding the worshipper, especially if they are the outgrowth of faith in the true God. Since they were born out of faith, they have worth and merit. They help him who first devised them as well as many others who also employ them.

The Rev. H. C. Leupold, D.D., is Professor of Old Testament at Capital University Theological Seminary, Columbus, Ohio.

But such worship patterns, which may also be called liturgies, must continually be vitalized, lest they become idle ceremonial or dead lip-service. Formalism dogs our steps in worship as long as we live. Nothing vitalizes forms of worship quite so well as wholesome instruction as to what its forms mean or should mean to us. The liturgy tells a story. We must know that story.

It is quite obvious that children can worship. When rightly led, they worship sincerely and with such a measure of understanding as their age allows. Worship has a definite place in the opening and the closing of a Sunday school period. It can hardly claim to dominate the scene, because a Sunday school is and must forever remain a *school*. In schools *instruction* is the order of the day. But by carefully planned instruction the school of the church should prepare her children also for intelligent worship. It should never leave the impression that the need for worship was satisfied by the school. It should continually emphasize that public worship is one of the normal goals of instruction.

Some brief and summary expla

nation of The Service, as found in the Hymnal, should be offered all the children of the church at some point during the course of catechetical instruction.

Several contributory factors can help to make the children of the church regular church-goers. For one thing, this point must be continually stressed. The Third Commandment must be continually taught as a commandment of as much validity as any other. Sunday school teachers must set a consistent example in this respect themselves. Parents must be made to feel their responsibility in teaching the same precept and enforcing it by their own example.

Helpful Correctives

The factors that make it extremely difficult to obtain results in this department of Christian life are: the atmosphere of indifference that pervades certain areas; the indifference of parents; the pattern of non-attendance of Sunday school children. These have often been allowed to go unchallenged until they have become deeply engrained on a church and community.

Certain forms of procedure have been found to be helpful correctives, such as seating the catechetical class in assigned pews, marking attendance, if necessary — though this latter procedure may be challenged by some. Inducing families to attend church as unit groups may lead other families to emulate such an example. Clear-cut sermons stressing the vital nature of the issue involved, have been known to prove helpful.

Another item that may be discussed here is the practice of having children make free prayers in Sunday school class by way of training them to pray. This may be productive of some good if wisely done. On the other hand, if it is stressed to the total exclusion of fixed forms of prayer, it may become quite one-sided. It may support the unfortunate attitude which insists that all formal, written prayers are unspiritual. It may lead to the incorrect claim that a person has not learned to pray unless he has been taught to pray publicly before others in words of his own.

Do Not Force

It should not be forgotten that making public prayers is a gift which not everybody possesses. We cannot all preach sermons publicly; we are not required to do so. We may not all have the gift to lead in public prayer. The Scriptures nowhere state that we are expected to. Much of this free prayer has led to an unnecessary disparagement of the good formal prayers of the church. Much of it has been nothing more than idle words spoken in imitation of others. It has often led to an unseemly dis-

play of piety. It must be carefully and wisely guided. It must not be forced upon any one.

Public and Private Worship

Somehow, in discussing worship we cannot help but set side by side public and private worship. Public worship, if r i g h t l y conducted, should induce men to seek God in private devotions. The latter, if they be sincere and wholesome, should make men desirous of worshipping together with others in the sanctuary of the Lord. Too often, if men are reluctant about c h u r c h attendance, it is because they do not seek the presence of God a l o n e by themselves, and therefore fail to see the value of all and every type of worship. Only as these two types of worship go hand in hand can each remain sound and helpful. Men who have no desire to practice private devotions can never derive much benefit from attendance upon divine services.

Worshippers need helps, or materials, with which to work. First and foremost among the tools of the worshipper is God's Word. Second is devout meditation upon the Word read or heard. Next in order comes prayer, the warmth of whose devotion has been fanned by meditation. Many books have been written as further devotional helps. True c l a s s i c s for the Lutheran Church in the English language have still, to a large extent, to be produced.

It is the devout objective of the men who are preparing for the Lutheran Church of America the new Service Book and Hymnal that it may become one of the major devotional helps in Lutheran homes as well as in public worship. It embodies sufficient materials between its covers and has been compiled partly with t h i s purpose in mind. Happy the church whose Service Book and Hymnal is faithfully used in church and in home.

LORD OF LIFE

Lord of all life, below, above,
Whose light is truth, whose warmth is love,
Before Thy ever-blazing throne
We ask no luster of our own.
Grant us Thy truth to make us free,
And kindling hearts that burn for Thee,
Till all Thy living altars claim
One holy light, one heavenly flame.

OLIVER WENDELL HOLMES.

Worship in the Primary Department

By ELLA OSTEN

WHAT is the place of worship in the primary department of the church school? How can primary children be guided in worship that is meaningful to them? What are the avenues through which a child may express his feelings of joy, wonder, love, and thankfulness toward God? These are some of the questions leaders and teachers of primary children ask as they plan together for the Sunday morning session.

It is important that the worship service be related to and grow out of the lesson materials and the everyday experiences of the children. Not only the leader but each teacher carries a real responsibility in planning the worship service and in guiding the children in worship. The class teacher is in closest touch with the children and can help them to a richer worship experience as she discusses with them the simple Bible truths brought out in the lesson and the everyday activities in which the children seek to practice these truths. Thus a primary child can learn that he has a part to do and that God depends upon him. In the class discussion following a story the children discover that since God has given them bodies and minds He depends upon them to use their minds and remember to obey the right. Another story reveals God's love in that He sent His Son Jesus to show us the right way of living. A stanza of a hymn, a verse of Scripture, or a prayer composed by the class helps to express the feeling of love, joy, and thankfulness to God.

Group Worship

In the Sunday school a part of the morning session is set aside for group worship. Often this is at the beginning of the session. Sometimes it may be at the close of the session as when a unit of lessons has been completed. Such a closing service of worship provides a fine opportunity for maximum participation by the children for the hymns which have been studied, the prayers written by the children, and the Scripture which has been memorized can be used in such a closing worship.

When the worship service is planned for the beginning of the morning session it will be found helpful to have a brief period of

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fellowship as a preparation for the worship period. Here again, teachers and officers have a responsibility. They should be on hand early to greet the children as they come. Primary children enjoy the informal fellowship such a period affords. Here, too, is the opportunity to greet the new pupil and any visitors who may attend. Teachers and pupils may share the responsibility of getting the room ready for worship. A simple worship center helps to provide the proper atmosphere. There should be a Bible opened for the reading of the selected Scripture. Flowers and candles may be used. If any pupil is to take part in the service of worship, the teacher may help him with the pronunciation of any difficult word, the prayer to be used, the preparation of the worship center or whatever his duty may be. Or the group may begin the study of a new hymn during this period.

Participation

At the proper time the group gathers for the worship period. This may be done while appropriate music is played. Each teacher should help her group get ready and comfortably settled for worship. Teachers and officers should take an active part in the singing and other parts of the service. When teachers and pupils worship together, all taking active part, a happy environment is established, one which inspires reverence and quiet devotion.

Hymns should be selected which are appropriate for the season and for the lesson which is to follow. It is a good plan to use several hymns for a unit of lessons. Frequently one hymn may be used for a unit. Children enjoy singing hymns which they know. Singing is an effective avenue of expression and every means should be used to help each child to participate joyously and with understanding.

Scripture passages used in the worship service should be carefully selected. They should be those which have become meaningful to the child through study and varied association. Memory passages may be given by a group or in unison

A speaking choir using several selected passages and carefully prepared provides another avenue of expression.

Prayers should be simple and sincere. Often those composed by a pupil or by a class may be used. Pupils should be encouraged to write prayers. Often a stanza of a hymn may be used as a prayer.

A worship service for the primary department should be carefully planned and move smoothly and quietly. It should not be too long. From ten to fifteen minutes for the brief fellowship period as described and the worship service is usually sufficient. At all times it is to be remembered that the Sunday school worship period is to stimulate the desire for a closer and personal relationship to God, to serve Him, and to love Him with the whole heart. Even primary children can be guided to want to participate in the worship of the congregation in God's House on God's day. The consecrated teacher by her own example can do much to guide her pupils to the Chief Shepherd who said, "Let the children come to me."

THE VALIANT

He who would valiant be
'Gainst all disaster,
Let him in constancy
Follow the Master.
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim.

JOHN BUNYAN.

Worship in the Junior Department

By HILVIE MAE OLSON

Worship is God's coming to man and man's response to God. This simple definition holds true of worship for all people. Since there are so many different types of people in the world naturally there are many different forms of worship. While some people respond to God in absolute silence, others respond by shouting and clapping. Some respond through a formal ritual while others worship "as the spirit leads."

Juniors respond to God differently from younger children or from older youth or adults, because their needs and interests differ. In providing meaningful worship experiences for juniors, we must aim to guide them so that (1) they may become more aware of God's coming to them; and (2) that they may find more satisfying ways of responding to Him.

Juniors recognize God's will for them when they read a portion of the Bible, understand it, are convinced of its importance, and make some application from it to their own living. Naturally they want to thank God for this truth, and pray that they may receive power to live in accordance with it. They want to sing hymns of prayer and praise. And they want to dedicate themselves to the carrying on of Jesus' work today—through their offerings of money and their pledge of loyalty to Him.

Thus the last part of the session is the most logical time for the Junior Department's worship. Its theme or aim should be the same as that of the class lesson. The Bible reading should be that which has been studied. Hymns, prayer and occasionally special poems, worship thoughts, choral readings, stories, or other helps, should contribute toward accomplishing the aim. Even the offering might be given for some special work about which the juniors are studying.

The Worship Center

When adults worship, they find the altar with its cross, candle and Bible, helpful to draw their thoughts to God, and to the light of His revelation to all people through Jesus Christ. A worship center serves that same purpose for juniors.

This worship center should be arranged simply and neatly. No more should be on the table than

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s necessary to call the worshippers' ttention to the theme. The Bible hould be opened to that portion of cripture from which the Bible tudy was taken. The large pic- ure should direct the juniors' houghts toward the Word of God hat will be read. The offering late, and occasionally flowers or ighted candles, complete the cen- er.

Child Participation

The best way to make sure that he worship is meaningful to the uniors is to let them plan it and articipate in it. They love to do hings for themselves. The experi- nce of planning together is im- portant, too. Juniors can choose an ppropriate picture for the worship enter, find and read the right Bible passage for it, and plan the rder of worship. Under guidance hey can choose hymns and make p their own prayers to carry out he theme.

Each church school must plan its wn program to meet the needs of ts juniors. At one church where he six classes of juniors meet to- ether in one large room, the lasses take turns in planning and eading the worship. Here's how hey do it:

At ten or fifteen minutes before losing time, the pianist begins laying some "call to worship" nusic and the juniors quietly as- emble before the worship center. The juniors who are to lead the service take the "reserved seats." Then they carry out their plans. One child announces the title and number of the first hymn, and tells why they selected it. One or more children read the Bible selection—sometimes from the Bible on the table and sometimes from their own. All the juniors say the memory verse together. A junior leads in his own prayer. The leader tells what the offering money is to be used for and two other juniors pass the offering plates. When the leader places the gifts on the table the entire group prays the offering prayer printed on the back page of their study books. After the closing hymn—perhaps the unit's theme song—the boys and girls usually return to their class areas to put things away and gather what they are to take home. The teacher distributes the Sunday school papers and encourages the children to use the guided Bible reading suggestions for their daily home devotions.

Endless Possibilities

In some Junior Departments the juniors conduct their own closing devotions in their own classrooms. In the smaller group there is a closer fellowship and it is easier for the children to express themselves in prayer. Since a piano is not available in many of these classrooms, hymn singing around

the centrally located piano is a popular pre-session activity. At the closing devotions appropriate hymns are read or sung without accompaniment. On the last day of a unit the classes meet together for a more formal worship, and for singing the hymns in a larger group.

In other church schools it is necessary for the juniors to meet with other departments. In such situations various departments often take turns planning and leading. Sometimes the departmental leaders work out services which tie together the aims of the separate lessons. The juniors select one hymn suggested by their study and recite their memory work. Others do likewise. An adult leader uses the worship center picture and a few well-chosen sentences to combine the aims into one worship theme.

There are endless possibilities for conducting the worship in the Junior Department of the church school. That's fine! It makes for variety. Juniors like it. Our job is to nurture and nourish their Christian growth. We are not simply to follow a traditional pattern.

THE WONDROUS CROSS

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

ISAAC WATTS.

Worship in the Nursery Class

By MARIE SHUPE

ONE of man's basic needs has always been a desire to worship—to worship something or someone. A truly Christian adult has developed a desire to worship the Triune God frequently, regularly, and under specific circumstances. Not so with a nursery-age child. But he can be guided to a desire to worship—to worship God who made him, loves him, and takes care of him; to worship Jesus who is his best Friend and beautiful Saviour. He is motivated to that worship, however, not by someone saying, "It is now time to worship," but rather by some experience that makes him feel, at the moment, close to God.

Such an experience may be the result of a story, either from the Bible or from life, in which God's providence is obvious. It may come from looking at or talking about a picture, a flower, or a butterfly. It may happen at home, on the street, in the park, or in a Sunday school class. It is far less likely to happen in a large Sunday school assembly or in a church service. His moments of worship may come at unexpected times. They are fairly certain to be brief and fleeting. But they are real, and he is sincere.

One of the objectives of a nursery class is to provide worship experiences. To that end prayer, hymns, Bible reading, and offering are woven into a very brief, very simple worship service at some time during the class session. The children are usually grouped around a worship center of some kind. This may be a small altar complete with candles, hangings, perhaps flowers, and an open Bible. It may be a chair with a picture of Jesus standing against the back and an open Bible on the seat. Around a worship center, whether formal or informal, little children can become acquainted with our church's pattern of worship and at the same time be provided with worship experiences. This is the most nearly formal period in a nursery class session. It must necessarily be very brief.

A child growing up in a truly Christian home will have had worship experiences long before he is old enough to be in a nursery class.

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Before he can talk he knows something about prayer if he sees his parents pray at home, either at mealtime or in family devotions. He learns to assume an attitude of prayer when the Lord's prayer is prayed if he has been taken to church services from early babyhood. One of the first steps in guiding a child to worship is to have him see others pray reverently. In the nursery class worship, the teacher may offer simple prayers in words the children understand. She and the children may pray together short prayers which the children have learned. Occasionally a three-year-old may want to pray in his own words.

This same child will also know something about the Bible if it has been handled reverently and used regularly in his home. In the nursery class he is ready to listen as the teacher reads a few words from the Scriptures, frequently the Bible verse for the previous Sunday and perhaps the one for the day. Most children are eager to hold the Bible and "read" the verse themselves once it has been recalled to their minds.

Only songs of worship which the children know should be used in this part of the class period. This is not the time to teach new songs nor to use motion songs or other types intended for relaxation. In the worship service, it is intended that the children praise God with their singing.

The dedication of the offering, not the taking of it, is a form of worship. Many nursery teachers prefer to have the children place their offering in its receptacle as they arrive. During the worship service the teacher may frequently speak of the offering either in a general way or for some specific purpose. It should always be dedicated either with a short offering prayer or a hymn verse.

The nursery worship service is always more effective if the class has its own room. Even in cases where the nursery children must meet with larger groups for an opening worship, it is advisable for the teacher to have an additional worship period for them after they are in class. In any event, the nursery worship must be very brief, perhaps five or six minutes, if it is to accomplish its purpose.

Other informal worship experiences may occur at various times during a session, such as at the end of a story, following the examination of the picture on the child's card, during a fellowship period when something a child has to tell or show calls attention to God's love and care, or when the children are about to leave. A resourceful teacher tries to be alert to these occasions, and to utilize them to guide the little ones.

Intermediate Worship

By R. A. VOGELEY

OUR Intermediates, ages 12-14, should have some basic knowledge of worship, the Church Year, and the Service. They are sharing in family worship at home or should have their own private devotions. They are attending the church service regularly. If not, they should. The Sunday school's "worship" should never be so elaborate as to justify anyone saying that it is not necessary for him to go to Church since he has attended Sunday school. The Sunday school should prepare pupils for regular attendance at the church service and encourage it.

Planning Needed

The period of formal worship in the Sunday school for the Intermediates can be shorter than for some of the younger children. The period for fellowship and for developing the sense of belonging together should not be shortened. But in many schools the Intermediate is supposed to "worship" with younger children, older children, or both. The superintendent must plan carefully if this time is to be used effectively. He can encourage Intermediates to take part in this period, at times planning and leading in worship.

If the Intermediates meet departmentally then they can help to plan and should share in the scripture reading and prayers and anything of a special nature. Suggestions are given in all good lesson helps so that this period of worship can be most meaningful. The scripture reading, the hymn, and the prayers should all prepare for or summarize the day's lesson.

The teacher can help the Intermediate to live a life richer because of worship. He can help the Intermediate to develop his own private devotional life. Graded devotional books are available from your publishing house. The teacher can explain as necessary various phases of worship or the meaning of the Lutheran forms of worship. The teacher can always bear testimony to the value of worship in his own life. The teacher can help to deepen and strengthen the roots of faith and life. Worship is an essential part. If more is done with our Intermediates, there should be greater faithfulness when they mature into Seniors and Adults.

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You, the Teacher

How Will You Use Your Equipment?

By EWALD BASH

APPROACHES to teaching vary as the night vareis from the day. There are teachers who lecture in such a fashion that it would be a crime to interrupt the flow of their presentation. (Incidentally, this variety is almost extinct.) Other teachers combine the lecture with probing questions, which help etch the lesson more clearly in the minds of the listeners. Another set of teachers may moderate a discussion. This last method requires an occasional summation and skilled guidance to prevent disordered roaming.

Enthusiasm

Without doubt there are other methods, but I do not wish to spend time discussing their merits. Each person must find his own style.

But there are ways of teaching common to all methods.

Pity the teacher without enthusiasm. More, pity the class. The very word itself has a religious connotation, for it means "God-inspired." How can one be unenthusiastic about a faith that literally "turned a world upside down"? Reading a lesson to an older group of people is almost unpardonable, though there is some place for it with small children, who love such stories. Reading teachers, outside of rare exceptions, have slumbering audiences.

But the teacher must challenge and be challenged by the truths he utters. The tone of his voice must echo his inner reactions. Stumbling enthusiasm is worth all the flawless, but uninspired reading anyone can muster.

Never Asleep

And if the enthusiam requires striding up and down, fine. Such mannerisms rarely bother an interested group and eccentricities within reason endear a teacher.

I recall a professor, who often charged fiercely into the front rows of chairs in front of him at key moments in his lectures. I was always thankful for the buffer rows that protected me, but I never went to sleep. And I'll remember what he had to say as long as I live.

Closely related to enthusiasm is its kin characteristic—imagination

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The bulk of pupils taught are children. Their minds are fascinating because of their uninhibited insights and their perception and reception of ideas. Imagination becomes imperative in such teaching. The teacher must be ready to operate beyond the ready-made instructions of a manual.

Such teaching can be shown by a home-level illustration.

A mother told her young son to take what he pleased of his small allowance to church for the Sunday school offering. She was very happy to see him select two dimes from his savings—a good portion of what he had.

A Valuable Lesson

To her consternation, however, he had substituted two pennies for his original intentions by the time he had arrived at the church and proceeded to drop them in the offering plate before the eyes of his astonished mother.

A few days later he asked for some money to buy a bar of candy at the near-by store. His mother quietly gave him two pennies.

With great and deliberate scorn he inveighed, "That isn't worth nothing!" and thereby provided a beautiful beginning for a valuable lesson in Christian giving.

Imaginative improvisation is so necessary a characteristic for good teaching.

In a class a lesson had been given on the outreach of Christian love, which seeks even the open enemy. The group sat back complacently at the end, since this was rather expected from the teacher. But one boy voiced the unspoken thought of the class as he said aloud, "Who's going to do it?"

It was worth writing on the board and underlining. "Who is going ot do it if Christians don't?"

Often the teacher will catch glimpses of truth from the lips of the child, himself.

One evening a small boy looked up at the massive, high tower of his church and, with all the wonder of his own three-foot stature, said, "I guess our Church must reach right up to heaven."

One could scarcely find better words to illustrate the shortcomings coupled with the groping desire of the Church here on earth.

Simplicity

A final word that can be listed under the manner of using the teacher's equipment is simplicity. Often a slight smile of pride lights a teacher's face after an unusual combination of fancy words have issued from his lips. Perhaps the light would snap off if he realized that his audience also was thinking of the fancy combination (if they were thinking) and had missed the idea altogether. The greatest teachers have used the simplest and plainest words.

One can find a surprising number of monosyllabled words in the gospel narratives of Jesus Christ. The gospel of John uses the simplest language of all. Even limping seminarians do not mind overmuch the Greek of St. John, for it can be translated effortlessly. Yet it is ranked as the most profound book of the New Testament.

So must teaching be—simple yet profound in the measure in which the teacher is able.

Teaching of any sort is a privilege, but you, the Christian teacher, have a calling from God himself. Therefore, God will fashion you in His mold, if you will let Him.

THY GRACE, O LORD

O live in us this day,
O clothe thyself, thy purpose yet again
In human clay:
Work through our feebleness thy strength,
Work through our meanness thy nobility,
Work through our helpless poverty of soul
Thy grace, thy glory and thy love.

J. H. Oldham.

News

By AXEL V. BECKMAN

ROM *The Lutheran* (U.L.C.A.) of December 9 omes a report relative to the udies that are currently being ade of juvenile crime in Ameri- n cities, with the statement that udies were stimulating numer- us citizens to reconsider the ques- on of public school instruction in eligion." In the report are the fol- wing quotations from churchmen ho are prominent in their various enominations:

Philip F. Pocock, Roman Cath- ic archbishop of Winnipeg has ated, "Public school instruction which divine truth is deprived its due persuasive influence is owly warping the minds of our outh and preparing them to ac- pt the philosophy of material- m."

Dr. Eugene Carson Blake, exec- tive of the Presbyterian Church, .S.A., proposes "the reworking of e whole public school curriculum om primary grades to university vel, and in all subjects to root ut the secularist and humanist as- mptions on which it is too largely sed."

George N. Shuster, President of Hunter College in New York, states, "Education is rapidly becoming the only area of American cultural life from which religion is excluded."

Included in the report is also a statement from a recent national conference on Christian Education of the Methodist Church. In this statement is indicated a growing concern "on the part of parents and educators for more effective training of American children so that God, and vital religion, may come to have their rightful place in the lives and affairs of the American people."

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From the same source comes a report on current efforts to establish more religious instruction in American schools. At the present time only 12 states, for instance, require daily Bible reading in the public schools. 26 states permit it. And in 10 states it is forbidden.

A Methodist campaign in Wisconsin this year has evidently met with little success in its attempt to restore the reading of the Bible in the public schools. Bible reading in the schools of Wisconsin was discontinued in 1890 on the

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grounds that the Bible (due to the different versions used in Roman Catholic and Protestant churches) is sectarian literature, and therefore not approved for public school.

On the other hand, Iowa, in which state Bible reading in the schools has always been permitted, is encouraging a more prominent place for the Bible in the school libraries, as well as a proper place in the curriculum, especially in the history and literature departments.

* * *

The progressive attitude of the state of Iowa is also reflected in an item appearing in *The Lutheran Companion* (Augustana) for December 2. An interdenominational gathering of clergymen was recently held at the University of Iowa, at which time the admonition was extended to educational leaders and community organizations to co-operate in encouraging youth to devote more time to religious study and activities.

While the struggle to capture the youth of America for Christ goes on, a most encouraging bit of news has reached us from far-off Egypt. In that Moslem land, in which grim toleration, if not open persecution, has been the traditional lot of Christians, there has been a recent and radical reversal of policy.

Mohammed Naguib, the new dictator-president of Egypt, has now made it possible for Christian students in the public schools to receive lessons in Bible and Christian ethics, with the expense of providing the teachers in these subjects to be borne by the government.

Christian congregations are now also permitted to build their own houses of worship, and to import church equipment duty-free. And it has now become an act of treason to attack any church, synagogue or mosque.

CONTRIBUTIONS WANTED

Readers—send news items to Pastor Beckman, c/o The Church School Teacher, *2445 Park Ave., Minneapolis 4, Minn.*

A Child's Indoor Play

By M. LOUISE C. HASTINGS
National Kindergarten Association

WE have a dollhouse in our kitchen which my daughter ashioned for a little six-year-old. was made from two grapefruit ates, adding a beaverboard roof, nd it is painted, papered, curined, and furnished. Every child ho comes to our house plays with , for a boy appears to enjoy it as uch as a girl does. It is a very rofitable diversion to have in any me, since it provides pleasant enrtainment for a visiting child, so at the parents are free to talk ith their host and hostess.

Shirley, my granddaughter, in r home, worked out a very educaonal play. Her mother provided r with a large piece of beaverard, which she placed on the ayroom floor. She made a cardard house and garage, and then e proceeded to lay out the ounds with crayons. She drew alks and fences, stone walls, and rden. It was an extensive project d covered half the floor. By eans of pictures, sheep, cows, rses, dogs, and cats lived in their pointed places. From magazines Shirley cut out all sorts of machines for the cultivation of the farm. Also, there was a haying field with a father and his children getting in the hay.

Long Lasting

In winter the beaverboard was covered with thin sheets of cotton batting. Stone walls appeared here and there, and these walls were not mere drawings made with crayons as the earlier ones had been. These were "real." Each "stone" was formed separately of plasticine and carefully fitted into place, so, of course, these walls stood above the cotton-batting snow and looked quite natural. The last time I saw my granddaughter at work she was making picket fences of used matches, to set up for spring and summer scenes. These, she told me, would be needed in addition to the stone walls. I gave her a box of empty spools. These she planned to use as foundations for trees, placing branches in them and making an orchard and a pine grove. This kind of play will last her for a long time.

A sand table is enjoyed by children of all ages. The older children like to make scenes with the sand similar to Shirley's farm, though usually they are much less pretentious. As boys and girls study geography, a sand box may become an expression of whatever they read. One box may be an Icelandic presentation, another, perhaps, an Indian wigwam village. A good deal of the activity that each scene would suggest would be changed or added to day by day, as new facts were learned.

Have you ever noticed how differently children conduct themselves when playing alone? Some talk out loud with every move they make. Some play silently.

And then there is table-top play. If Father will make side boards—a framework around a table, not too high but high enough so that the toys cannot be pushed off the table—this will provide opportunity for hours of quiet play. One of these table-top outfits that I had set up each winter for several years had cotton-batting snow for the table covering, with a mirror, ten by six inches, laid flat, for a pond of ice. That was all, except for the pipe-cleaner dolls dressed up in suitable winter clothes. Occasionally, one child would merely change the position of a doll as she passed the table. Sometimes, as soon as the children came home from school, they would stop for a few minutes to play before they went out of doors again. This was just fragmentary play that went on day after day.

Teachers, pass along your copy of The Church School Teacher *to a parent or a friend.*